

# THE ROCKEFELLER UNIVERSITY

*pro bono humani generis*

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Dr. Victor Sidel, Chair  
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Dear Victor

(Anyone who's been a correspondent for 30 years is a first-namer in my book.)

I decided to look YOU up on the web, and and was intrigued how Einstein was your role model as well. Just search "Lederberg +Einstein" for my side

Sidel && Einstein: <<< January 18 (Tue), 2000 - An Evening With Victor Sidel, Part Two 7-9pm session on "Health, Human Rights, Peace and Justice in the New Millenium: the Legacy of Albert Einstein" at Prof. Tom Hall's home - please RSVP

Dr. Sidel studied with Albert Einstein as an undergraduate at Princeton University in the 1950s. Einstein's example as a scientist, humanist and social activist has been an inspiration to many in the sciences, and Dr. Sidel is eager to share his insights on Einstein's political legacy in addition to his scientific one. This meeting is co-sponsored by Physicians for Social Responsibility and the California Physicians' Alliance. >>>>

*Re Einstein:*

Here is something unpublished I penned a while ago, icw our work on the Commission for Integrated Long Range Strategy. (I stood fascinated there, the only thing Kissinger and Brzezinski would agree about was that the Russians had never changed in 1000 years, and never would! I tried, with very modest success, to put in some footnotes to keep some alternative options in mind just in case Gorbachev was to be taken seriously about Perestroika.)

<<< 1/4/88 A note to Albert Wohlstatte:

I've been studying Albert Einstein's career, with great interest, especially a volume called Einstein, On Peace. As you knew he was an ardent pacifist; and not till the early 30's (earlier than many others) did he become skeptical of the workers' paradise in the USSR. Then after

Hitler came to power, he pretty much had to reverse himself on militant pacifism, as he understood that war-makers, not "war", were the problem.

I was moved to look into this by an initiative that Elie Wiesel is undertaking; he's groping to start some kind of "intellectuals' movement" to try to prevent new Holocausts, new Hiroshima's.\*\* As I see what's happening with religious fanaticism 'round the world, I'm not encouraged what will happen with nuclear weapons in the hands of people like that -- a very good part of CILS was the focus it gave to such threats against American security!

It is important to avoid the errors that Einstein so blatantly made, for all his wisdom and idealism.

My own approach at this point:

1. Distinguish the good and bad guys!  
    And don't be bashful about articulating that.
2. Reinforce the solidarity of western democracy
3. Sustain our strength (the thrust of CILS)
4. Intellectuals use their influence, where they can -- and that is far more within national traditions than across them -- to enhance the moral quality of life within each country; and not to neglect the human needs of the downtrodden elsewhere
5. Ditto, re how we use military capability (but we must not be bereft of it)
6. From postures of strength, lend what other influence we can (and that is limited without military compulsion) to reshape what the bad guys do.

How old-fashioned that is! To start from pride in one's country. But we've lost something by not starting from that premise.  
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So, I also looked up what little other correspondence was in my files, and found these tidbits (enclosed -- 9/3/69 and 1/9/70) I hope you'll give me your permission, blue sheet enclosed, to post these on my archival web site.



Encs: usulf3 : P324